



غریب فائدے میں ہے (English)

# Excellence of **Poverty**



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Presented by

Majlis **Al-Madina-tul-'Ilmiyyah**

Translated into English by

**Majlis-e-Tarajim** (Dawat-e-Islami)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

**Note:** Recite **Ṣalāt-ʿAlan-Nabī ﷺ** once before and after the Du'a.

غریب فائدے میں ہے

Gharīb Fā`iday mayn ḥay

## EXCELLENCE OF POVERTY

This speech was delivered by Shaykh-e-Tarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعيت بركا تهم العاليه in Urdu. **Majlis-e-Tarājim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Ṣawāb].

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## Excellence of Poverty

An English translation of ‘Gharīb Fā`iday mayn ḥay’



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## Transliteration Chart

ا	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ہ / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدّہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّہ	Ā/ā
ر	R/r	گ	G/g		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## EXCELLENCE OF POVERTY\*

Even if satan makes you feel extremely lazy, read this booklet from beginning to end. You will be gaining a great treasure of reward as well as knowledge about the blessings and excellence of poverty, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

### Excellence of Ṣalāt-‘Alan-Nabi ﷺ

Sayyidunā Samuraḥ Suwāyī رَضِيَ اللَّهُ تَعَالَى عَنْهُ was the respected father of Sayyidunā Jabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ who was a companion of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Samuraḥ Suwāyī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated: We were present in the holy court of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person came and humbly asked, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Which deed is the best in the court of Allah عَزَّوَجَلَّ?’ The Greatest and Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Telling the truth and fulfilling

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\* During the weekly Sunnah-Inspiring Ijtimā’ held on Thursday, the 9<sup>th</sup> of Jumādal Aūlā 1410 AH, December 7, 1989, Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَاعِيَتِ بَرَكَاتُهُ الْوَاعَالِيَه delivered a speech entitled ‘Blessings of Poverty’ at the very first Madanī Markaz of Dawat-e-Islami ‘Jāmi’ Masjid Gulzār-e-Ḥabīb’ (situated at Gulistān-e-Okārvī Bāb-ul-Madīnāh, Karachi). This booklet has been compiled with the help of the very same speech along with many additions and amendments.

Amānaḥ [entrustment].’ (The narrator of the Ḥadiṣ Sayyidunā Samuraḥ Suwayī رَضِيَ اللهُ تَعَالَى عَنْهُ) humbly said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please give some other piece of advice.’ He رَضِيَ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Making Ṣikr in abundance and reciting Ṣalāt upon me because this deed removes poverty.’

(*Al-Qaul-ul-Badī*, Bāb: 2, pp. 273)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Contentment of the ‘Lion of Allah’

Sayyidunā Suwayd Bin Ghafḥāh رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: I was once present in the court of Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم in the capital city of Kufa. He رَضِيَ اللهُ تَعَالَى عَنْهُ was served with a loaf of barley-bread and a cup of milk. The loaf of bread was so dry and hard that he رَضِيَ اللهُ تَعَالَى عَنْهُ had to break it sometimes with his hands and sometimes by keeping it on his knees. Seeing this, I asked his maid Fiḍḍāh رَضِيَ اللهُ تَعَالَى عَنْهَا, ‘Do you have no sympathy for him? This loaf of bread has chaff, you should sift the barley and make soft bread for him so that he will have no difficulty in breaking it.’ Fiḍḍāh رَضِيَ اللهُ تَعَالَى عَنْهَا replied that Amīr-ul-Mu`minīn كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم had made her take an oath that she would never prepare bread for him with sifted barley. Meanwhile, turning towards me, Amīr-ul-Mu`minīn كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم asked, ‘O Ibn Ghafḥāh! What were you saying to her?’ I told him what I said to the maid. I then said to him in a beseeching manner, ‘O Amīr-ul-



Mu`minīn كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ! Please have mercy on you and do not inflict hardship on you.'

He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'O Ibn Ghaflāh! The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his family neither ate wheat bread with satiation for three consecutive days nor was bread ever made with sifted flour for him. Once I was extremely hungry in Madīnah Munawwarah, so I went out to look for some work [so that I could get something to eat]. On the way, I came across a lady who was in search of a person to soak clods of earth in water. I talked to her and she agreed to pay me a single date per bucket of water used for soaking clods. I poured sixteen buckets of water to soak those clods. As a result of doing this, I got blisters on my hands. I brought those dates to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and told him the whole story. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ate some of the dates.'

(*Taʿkīrah-tul-Khawāṣ, Bāb: 5, pp. 112; Faizān-e-Sunnat, vol. 1, pp. 369*)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Soft heart

Dear Islamic brothers! Did you see that Amīr-ul-Mu`minīn Sayyidunā 'Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ had adopted a very simple and ascetic lifestyle? Despite facing hardship, he رَضِيَ اللهُ تَعَالَى عَنْهُ never expressed even a single word of complaint. Like

his food, his dress was also very simple. Once he رَضِيَ اللهُ تَعَالَى عَنْهُ was asked as to why he رَضِيَ اللهُ تَعَالَى عَنْهُ patched up his Qamīṣ [i.e. a long loose full-sleeved shirt], so he replied, 'يُخْشَعُ الْقَلْبُ وَيَقْتَدِي بِهِ الْمُؤْمِنُ' i.e., *this [act] softens the heart and a Muslim adopts it* (In other words, the heart of a Muslim should be soft).

(*Hilya-tul-Awliyā, vol. 1, pp. 124, Raqm 254*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Poverty is a blessing from Allah عَزَّوَجَلَّ and is liked by Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is absolutely excellent, bringing tremendous benefits. The beloved bondmen of Allah prefer it.

## Benefits of poverty

Sayyidunā Ibrāhīm Bin Bashshār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار has stated: I was once travelling with Sayyidunā Ibrāhīm Bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْثَر. Both of us had observed fasts and had nothing to eat at the time of Ifṭār. Nor did we have any apparent means to arrange anything to eat. Noticing my anxiety, Sayyidunā Ibrāhīm Bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْثَر said, 'O Ibn-e-Bashshār (عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار)! How great blessings and comforts Allah عَزَّوَجَلَّ have bestowed upon the poor and the destitute in the world and in the Hereafter! On the Day of Judgement, they will not be questioned about Zakāh; nor will they be held accountable for Hajj, Ṣadaqaḥ and kind treatment towards relatives and

others. On the contrary, the wealthy will be questioned about all of these acts. These wealthy and well-to-do in the world will be poor and destitute in the Hereafter. Those respected merely for their worldly status will be disgraced in the afterlife. Don't worry. Allah عَزَّوَجَلَّ is the Guarantor of sustenance and will provide for you. In fact, we are richer than the rich of the world. We will be absolutely delighted in the Hereafter besides being at ease and peace in the world. Relieved of grief, we have no worry about how we will spend our morning and evening. The only condition for the attainment of this privilege is that we must obey Allah عَزَّوَجَلَّ perfectly in every circumstance.' Saying this, he رَحِمَهُ اللهُ تَعَالَى busied himself in offering Ṣalāh. I also started offering Salah. After a short while, a person carrying eight loaves of bread and many dates approached us and said, 'Please eat these things. May Allah عَزَّوَجَلَّ have mercy on you!' He then left. Addressing me, Sayyidunā Ibrāhīm Bin Adḥam عَلَيْهِ رَحْمَةُ اللهِ الْاَكْرَم said, 'Eat it'. Even as we began eating, a beggar called out, 'Give me some food for the pleasure of Allah عَزَّوَجَلَّ.' Giving three loaves of bread and dates to the needy person, Sayyidunā Ibrāhīm Bin Adḥam عَلَيْهِ رَحْمَةُ اللهِ الْاَكْرَم said, 'Reassuring the grieved is a trait of believers.' (*Rauḍ-ur-Riyāḥīn*, pp. 272)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Poor and destitute will enter Paradise five hundred years before the rich

Dear Islamic brothers! The foregoing parable highlights the fact that poverty and destitution are actually a privilege, not a problem. The poor and Masākīn will be overjoyed in the Hereafter as they will not be questioned about monetary acts of worship such as Zakāh, Fiṭrah, Hajj etc. because these acts are obligatory only for the rich Muslims who have a particular amount of wealth fixed by Sharī'ah. When the wealthy are held accountable in the court of Allah عَزَّوَجَلَّ for their wealth on the Day of Resurrection, the destitute Muslims will be entering Paradise by the grace and will of Allah عَزَّوَجَلَّ. Hence the poor and destitute will enter Paradise before the rich. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The destitute Muslims will enter Paradise half a day before the rich, and that (half a day) will be (equivalent to) 500 years.'

*(Sunan-ut-Tirmizī, Kitāb-uz-Zuhd, vol. 4, pp. 158, Ḥadīṣ 2361)*

Explaining the point that the poor will enter Paradise 500 years before the rich, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ has stated: Keep in mind that the delay will not be caused by accountability because the accountability of the entire world will be made by Allah عَزَّوَجَلَّ very quickly. This will actually be aimed at revealing the high status of the destitute Muslims who will be made to enter Paradise, whereas the rich will be prevented to face accountability. Explaining '500 years',

the honourable Mufti رحمۃ اللہ تعالیٰ علیہ has stated: The Judgement Day will last for one thousand years. Allah عزَّوَجَلَّ has said:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَنفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

*Undeniably, there is such a day with your Rab, like a thousand years in your calculation.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūrah Al-Hajj, verse 47)*

Some will feel as if the duration of the Judgement Day is fifty thousand years. Allah عزَّوَجَلَّ has said:

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

*The punishment will befall on that day, the measure of which is fifty thousand years.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Al-Ma'ārij, verse 4)*

Some Mu'minīn will feel as if its duration is very short. Allah عزَّوَجَلَّ has said:

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

*So that is a tough day. Not easy upon the disbelievers.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Al-Muddaššir, verse 9-10)*

There is no contradiction between these verses. It is possible that the Judgement Day will last for fifty thousand years but some

will feel that its duration is one thousand years. Some will feel that its duration is less than it, and the Abrār (the pious) will feel that its duration is equivalent to only a Sā'ah [i.e. a short period of time]. One sleeping comfortably finds a night very short but one spending the same night in pain finds it very long.

*(Mirāt-ul-Manājīh, vol. 7, pp. 67 – with some changes)*

*‘Azāb-e-qabr-o-maḥshar say bachā lo nār-e-dawzakh say*

*Khudārā sātḥ lay kay jāo Jannat Yā Rasūlallāh!*

**Translation:** Please protect me from the torment of the grave, the Judgement Day and hellfire. For the sake of the Almighty عَزَّوَجَلَّ! Take me to Paradise, Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

*(Wasāil-e-Bakhshish)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Patience with poverty

Dear Islamic brothers! Only such a Muslim who is patient with poverty deserves the above-mentioned blessings. The impatient poor and destitute person who is excessively interested in accumulating wealth even by unfair and unlawful means and feels envious or jealous of the luxuries of the rich does not deserve this reward. If he shows even more impatience, then disgrace and humiliation may befall him. Hence the destitute and the distressed must also fear the Hidden Plan of Allah عَزَّوَجَلَّ because they may be made to go through ordeals in the form of

these adversities. Impatient and complaining, if they tried to remove poverty and adversity by Ḥarām means, they may end up with doom and destructiveness in the Hereafter.

Sayyidunā Imām Muḥaddiṣ Ibn Jawzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Destitution is like a disease. One suffering from it and enduring it with patience will reap its reward. Hence the destitute and the poor who will have patience with poverty will enter Paradise 500 years before the rich.’ (*Talbīs Iblīs*, pp. 225)

*Raḥayn sab shād ghār wālay Shāhā thoṛī sī rawzī per*

*‘Aṭā ho dawlat-e-ṣabr-o-qanā’ at Yā Rasūlallāh!*

**Translation:** May all of my family members remain content with a little sustenance. Bestow upon us the wealth of patience and contentment, Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(*Wasāil-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Are rich greater than poor?

Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that destitute Muḥājirīn came to the court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The rich have gained high ranks and eternal blessings. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘How?’ They replied, ‘They offer Ṣalāh like us and observe fasts like us. They give charity but we cannot. They free slaves but we cannot do so.’

Listening to this, the Beloved Prophet ﷺ said, ‘Should I not teach you such a thing whereby you join those who are ahead of you and outstrip those who are behind you? And no one will be greater than you except for the one who performs the same deed like you.’ Blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ humbly said, ‘Yā Rasūlallāh ﷺ! Please teach us.’ He ﷺ said, ‘You recite Tasbīh (اللَّهُ أَكْبَرُ), Tahmīd (الْحَمْدُ لِلَّهِ) and Takbīr (سُبْحَنَ اللَّهِ) 33 times each, after every Ṣalāh.’ (*Ṣaḥīḥ Muslim, Kitāb-ul-Masājīd, pp. 300, Ḥadīṣ 595*)

*Mayn baykār bātaun say bach kay ḥamayshaḥ*

*Karūn Tayrī ḥamd-o-šanā Yā Ilāhī*

**Translation:** May I refrain from useless talk and always glorify You, O Almighty عَزَّوَجَلَّ. (*Wasāil-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Destitute caliph

It is stated on page 187 of the 590-page book ‘Ḥaḍrat Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz kī 425 Hikāyāt’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The daughters of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ came to him a day before Eid and said, ‘Dear father! Which clothes are we going to wear tomorrow on Eid?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, ‘The same clothes you are wearing right now; wash them and wear them tomorrow again.’ ‘No, dear father! Buy us new clothes’,



the girls insisted. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘My dear daughters! Eid is the day when we are supposed to worship and express our gratitude to Allah عَزَّوَجَلَّ; wearing new clothes isn’t necessary.’ ‘You’re right, father, but our friends will taunt us saying that you are wearing the same old clothes even on Eid despite being the daughters of Amīr-ul-Mu`minīn!’ Saying this, the girls began to cry. Compelled by the sentiments of his daughters, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ called and asked the treasurer to give him a month’s salary in advance, but he refused to do so saying, ‘Sir! Are you sure that you will remain alive for another month?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ thanked and prayed for the treasurer who then left without giving money. He رَضِيَ اللهُ تَعَالَى عَنْهُ then said to his daughters, ‘My dear daughters! Sacrifice your desires for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

*(Ma’dan-e-Akhlāq, part 1, pp. 257)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Instead of complaining about deprivation, destitution and domestic problems, we should remain content with the will of Allah عَزَّوَجَلَّ and always focus our attention to His mercy, following in the footsteps of our pious predecessors. We should also make Du’ā in abundance.

## Du'ā of the distressed

A man once requested a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'I am extremely worried as I cannot manage to provide for my family. Please make Du'ā for me.' The saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'Whenever your family complains that they have no bread and food to eat, pray to Allah عَزَّوَجَلَّ at that time, as the prayer made at that time is more likely to be answered.' (*Rauḍ-ur-Riyāḥīn*, pp. 25)

Dear Islamic brothers! Obviously, those suffering severe destitution will be highly grieved and distressed, and the prayer of the distressed is answered. In his book *Faḍā'il-e-Du'ā* – published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami – the honourable father of A'la Ḥaḍrat, Rāis-ul-Mutakallimīn 'Allāmah Maulānā Naqī 'Alī Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has listed the types of people whose prayers are answered. The very first in the list is 'a distressed person' (i.e. one who is sad due to worries). Explaining it, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has annotated the following footnote on the same page, 'A Quranic verse also states that the prayer of the grieved and the helpless is answered.'

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

*Or He Who answers the prayer of destitute when he calls upon Him  
and removes the evil.*

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 20, Sūrah An-Naml, verse 62)  
(*Faḍā'il-e-Du'ā*, pp. 218)

Dear Islamic brothers! By Allah ﷺ! A poor and destitute Sunnah-following Muslim is better than a rich and high-ranking officer. One who is obedient to Allah ﷺ and His Beloved Prophet ﷺ despite facing poverty, diseases and troubles is very fortunate and will succeed in the Hereafter.

*Zabān per shikwa-e-ranj-o-alam lāyā nahīn kertay  
Nabī kay nām laywā gham say ghābrāyā nahīn kertay*

*Tongues never complain under distress  
Prophet's followers don't take stress*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Paradise for Masākīn

Dear Islamic brothers! Today, the lovers and seekers of the world look down upon the poor, preventing them from attending their gatherings and treating them rudely due to their poverty. But these poor Muslims will be enjoying very high status in the Hereafter by the grace of Allah ﷺ. Even Paradise will be proud of them. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet ﷺ has stated: There was an argument between Hell and Paradise. Hell said, 'I have been given supremacy with cruel and haughty people.' Paradise said, 'What has happened to me. Only weak, helpless and powerless people will enter me.' Allah ﷺ said to Paradise, 'O Paradise! You are My mercy. Through you, I will have mercy

on whoever of My bondmen I want.’ Then Allah عَزَّوَجَلَّ said to Hell, ‘O Hell! You are My retribution [i.e. punishment]. Through you, I will exact retribution on whoever of My bondmen I want.’

(*Ṣaḥīḥ Muslim, Kitāb-ul-Jannah, pp. 1524, Ḥadīṣ 2846*)

Explaining the Arabic word ‘ضُعَفَاءُ’ [Ḍu’afā] mentioned in the foregoing Ḥadīṣ, Sayyidunā ‘Allāmah ‘Alī Bin Sulṭān Muhammad Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has stated: The weak here refer to those Muslims who are financially and physically weak.

(*Mirqāt-ul-Mafātīḥ, Kitāb-ul-Fitan, vol. 9, pp. 662, Taḥt Al-Ḥadīṣ 5694*)

*Tāj-o-takht-o-ḥukūmat mat day, kaṣrat-e-māl-o-dawlat mat day*

*Apnī rizā kā day day muzdaḥ, Yā Allah mayrī jḥaulī bḥar day*

**Translation:** O Allah عَزَّوَجَلَّ! Do not give me the throne, crown, rule and wealth. Instead, give me the good news of Your pleasure, filling my empty begging bowl.

(*Wasāil-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Most Paradise-dwellers will be poor

Dear Islamic brothers! The foregoing reassuring Ḥadīṣ hearten the poor and the destitute as Allah عَزَّوَجَلَّ will have mercy on them, blessing them with entry into Paradise. Most of Paradise-dwellers will be those fortunate Muslims who will have spent their worldly

lives with poverty and hunger. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘إِطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ’  
*When I watched Paradise, I found out that most Paradise-dwellers are poor. (Musnad Aḥmad, Musnad ‘Abdullāh Bin ‘Abbās, vol. 1, pp. 504, Ḥadīṣ 2086)*

*Day ḥusn-e-akhlāq kī dawlat, ker day ‘atā ikhlās kī na’mat  
 Muḥḥ ko khazānah day taqwā kā, Yā Allah mayrī jḥaulī bhār day*

**Translation:** O Allah عَزَّوَجَلَّ! Grant me the wealth of good manners, blessing of sincerity and treasure of piety, filling my begging bowl. *(Wasāil-e-Bakhshish)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Du’ā of Merciful Prophet ﷺ and love for poor

Dear Islamic brothers! If a Muslim patiently living in poverty ponders over Islamic teachings, he will find out that Aḥādīṣ describe great excellence of poverty and destitution. The poor are not inferior but deserve to be loved. Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: Love the Masākīn [i.e. poor] because I have heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ utter the following words during his Du’ā:

اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَآمِتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ

O Allah (عَزَّوَجَلَّ)! Keep me alive as a destitute, make me depart this life as a destitute and resurrect me in the group of the destitute. (*Sunan Ibn Mājah, Kitāb-uz-Zuhd, vol. 4, pp. 433, Ḥadīṣ 4126*)

**Shar’i ruling:** Remember! If the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ includes himself among the Masākīn showing humility in the court of Allah عَزَّوَجَلَّ, so it is permissible for him. But it is impermissible and Ḥarām for us to call him ‘Faqīr and Miskīn’ [i.e. a destitute person]. (*Fatāwā Ahl-e-Sunnat, part 8, pp. 118*)

Dear Islamic brothers! Poverty and destitution contain so many blessings that even the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his wish to be included in the group of the destitute, showering the blessings of his companionship on them. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also advised that the destitute be loved, as is stated in the below-given Ḥadīṣ.

**Loving the destitute leads to closeness of Allah عَزَّوَجَلَّ**

Sayyidunā Anas bin Malik has narrated that the Renowned and Revered Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said whilst addressing Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا:

يَا عَائِشَةُ أَحِبِّي الْمَسَاكِينَ وَقَرِّبِيهِمْ فَإِنَّ اللَّهَ يَقْرُبُكَ يَوْمَ الْقِيَامَةِ

O 'Āishaḥ (رَضِيَ اللهُ تَعَالَى عَنْهَا)! Give the destitute affection. Keep them close to you so that Allah (عَزَّوَجَلَّ) will bestow His closeness upon you on the Day of Judgement.

(Mishkāṭ-ul-Maṣābīḥ, Kitāb-ur-Raqāq, vol. 1, pp. 255, Ḥadīṣ 5244)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Real destitute person

Dear Islamic brothers! Being destitute of worldly wealth is a means of gaining blessings in the Hereafter provided that the destitute person remains patient. Therefore, do not get flurried and worried about it. The alarming destitution is that of the afterlife and is a great trouble. Sayyidunā Abū Ḥurayrah (رَضِيَ اللهُ تَعَالَى عَنْهُ) has narrated that the Ghayb-knowing Rasūl, the Embodiment of Nūr صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, 'Do you know who a destitute person is?' They replied, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Among us, the one who has no dirham and no wealth is a destitute person.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The destitute person in my Ummaḥ is the one who will be brought on the Judgement Day with Ṣalāḥ, fast and charity (in his book of deeds) but he will have sworn at so-and-so person and falsely accused so-and-so person, he will have taken wealth unlawfully from so-and-so person and shed blood of so-and-so person and beaten so-and-so person. Thus, all of them will be given a share from his good deeds. If his good deeds come to an end before the fulfilment of the rights

[of others], he will be burdened with the sins of people and then be thrown in Hell.’ (*Ṣaḥīḥ Muslim*, pp. 1394, Ḥadīṣ 2581)

Dear Islamic brothers! Tremble with fear! In fact, a destitute person is the one who will remain empty-handed on the Day of Judgement despite performing great deeds in the world like Ṣalāḥ, fast, Hajj, Zakāḥ, Ṣadaqaḥ, generous actions and welfare services. This is because he will swear at anyone or falsely accuse or rebuke anyone without Shar’ī permission or insult or beat anyone or hurt anyone or he will not return the thing taken temporarily from anyone or he will not pay back the money borrowed from anyone, displeasing them and causing them pain in the world. As a result, these people will get all of his good deeds. Then, burdened with their sins and devoid of good deeds, he will be thrown into Hell.

*Ilāhī! Wāsiṭah daytā hūn mayn mīṭhay Madīnay kā*  
*Bachā dunyā kī āfat say, bachā ‘uqbā kī āfat say*

**Translation:** O Almighty عَزَّوَجَلَّ! Protect me from the trouble of the world and that of the Hereafter for the sake of sweet Madīnaḥ.

(*Wasāil-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ  
تَوَبُّوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



## The way to remove destitution

Dear Islamic brothers! You have learnt that the one who is destitute of virtuous deeds in the afterlife is very unfortunate, whereas the one who is destitute of wealth in the worldly life is actually fortunate. All of us should develop the mindset of remaining patient in case of facing the ordeal of poverty, seeking refuge from the destitution of the afterlife because the one who is destitute in the afterlife is actually unfortunate. Also keep in mind that there is no harm in being employed to earn a living as per one's need so that one will not become a burden on others and will become independent. Aiming to earn a living and reciting Awrād with these types of intentions have been a trait of our pious predecessors.

Sayyidunā Ibn Shīrawayh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that a destitute and needy person once came to the court of Sayyidunā Ma'rūf Karkhī رَحْمَةُ اللهِ الْقَوِي عَلَيْهِ, a famous and great Walī of Allah عَزَّوَجَلَّ. He complained of his destitution. Sayyidunā Ma'rūf Karkhī رَحْمَةُ اللهِ الْقَوِي عَلَيْهِ said, 'May Allah عَزَّوَجَلَّ keep you under His protection and refuge! Return to your family and continue to recite these words: 'مَا شَاءَ اللهُ كَانَ' (What Allah عَزَّوَجَلَّ has wanted has occurred.)

The destitute person headed towards his home reciting the above words. On his way home, he came across a stranger who handed over to him a pouch and then left. As the destitute person opened the pouch, he found it to be full of dinars [i.e.

gold coins]. Absolutely delighted, he came back to the court of Sayyidunā Ma'rūf Karkhī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمُ so that he could tell him the story. Seeing him, Sayyidunā Ma'rūf Karkhī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمُ said, 'O bondman of Allah! Why have you returned, whereas your need has been fulfilled? May Allah عَزَّوَجَلَّ who is Raḥmān keep you under His protection and refuge! Return to your family reciting: مَا شَاءَ اللَّهُ كَانَ.' (*'Uyūn-ul-Ḥikāyāt*, pp. 278)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Best way to have blessings in sustenance

Sayyidunā Saḥl Bin Sa'd Sā'idī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that a person once came to the court of the Noblest and Greatest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained of his destitution and deprivation. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you enter your home, make Salām even if there is no one. Then send Salām to me and recite قُلْ هُوَ اللَّهُ أَحَدٌ (Sūrah Al-Ikhlāṣ) once.' The person did as was advised. Allah عَزَّوَجَلَّ made him so rich that he even started doling out things to his neighbours and relatives. (*Al-Qaul-ul-Badī', Bāb: 2, pp. 273*)

## Cure for deprivation

It is stated on page 242 of the 448-page book ‘*Madanī Treasure of Blessings*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: If any poor and destitute person recites ‘يَا مَلِكُ’ 90 times daily, he will get rid of poverty,

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. (*Madanī Treasure of Blessings*, pp. 242)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## The way to have blessings in sustenance

It is stated on page 128 of the book ‘*Malfūzāt-e-A’lā Ḥaḍrat*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: A blessed companion (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) came to the court of the Beloved and Blessed Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and humbly said, ‘The world has turned its back on me.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Have you not memorized the Tasbīḥ which is the Tasbīḥ of angels’, and sustenance is given by its blessings? The world will come to you, disgraced. As the time of Fajr starts, say ‘سُبْحَنَ اللَّهِ وَبِحَمْدِهِ سُبْحَنَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ’ hundred times.’

After seven days, the same blessed companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ came again and humbly said, ‘Your Majesty! The world has come to me so abundantly that I am amazed how I pick it up and how I keep it [i.e. I have got so many worldly things that I find it

difficult to look after all of them]. (*Lisān-ul-Mīzān*, vol. 4, pp. 304, *Ḥadīṣ 5100*; *Zarqānī ‘alal Mawāḥib*, vol. 9, pp. 428)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The companionship of the virtuous and the prayers of the pious do produce a great effect. Seeking help from the beloved bondmen of Allah ﷺ removes adversities, anxieties and agonies. By the grace of Allah ﷺ, Dawat-e-Islami, the global and non-political movement for the preaching of Quran and Sunnah, provides a pious company in the present era. There are countless people whose trials and tribulations were removed by the blessing of joining the Madanī environment of Dawat-e-Islami and travelling with its Madanī Qāfilaḥs in the company of the devotees of Rasūl. Presented here is one of such parables extracted from page 595 of the first volume of the 1024-page book ‘*Faizān-e-Sunnat*’.

## Job in Karachi Electric Supply Company

A responsible Islamic brother of Orangi Town Bāb-ul-Madīnah, Karachi sent a piece of writing, mentioning how he joined the Madanī environment and how he found a job due to the blessing of Dawat-e-Islami. He has stated: I began to attend the weekly Ijtimā’ of Dawat-e-Islami by virtue of the invitation of an Islamic brother in 2003 but I was not regular. I was upset due to unemployment. An Islamic brother persuaded me to join the

Madanī Qāfilāḥ course in Faizān-e-Madīnāḥ, the global Madanī Markaz of Dawat-e-Islami, situated in Bāb-ul-Madīnāḥ, Karachi.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The company of the devotees of Rasūl greatly influenced me, enabling me to realize the aim of my life. After the completion of the Madanī Qāfilāḥ course, some of my friends informed me about the vacancies announced by K.E.S.C. (Karachi Electric Supply Company). They all had already applied and suggested that I also do so. Even though I was not so hopeful to get a government job due to corruption, nepotism and bribery in our departments, but I also applied for it owing to their insistence. I took a written test, gave an interview and then underwent a medical test.

Surprisingly, I was the only one who succeeded at every stage despite the obvious fact that there were a lot of influential candidates. On the occasion of the final interview, my family insisted that I wear a shirt and trousers but I had given up wearing those types of clothes due to the blessings of the Madanī Qāfilāḥ course, so I went for the interview in a white Shalwār and Kameez.

When the officer observed my religious outfit, he asked me a few religious questions that I answered quite easily because I had learnt them during the Madanī Qāfilāḥ course. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I got the job without bribery and intercession. My family was astonished to see the blessings of the Madanī Qāfilāḥ course

and the Madanī environment, becoming admirers of Dawat-e-Islami, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** At present, I am serving Sunnah as a Nigrān in my area, motivating people to travel with Madanī Qāfilahs and to act upon Madanī In'āmāt.'

*Nawkrī chāhiye, āyiye āyiye*

*Qāfilay mayn chalayn, Qāfilay mayn chalo*

*Tangdastī mitay, dūr āfat hatay*

*Laynay ko barakatayn, Qāfilay mayn chalo*

*If you need a job brother, do not aimlessly wander  
Come and don't bother, travel with Madanī Qāfilah  
To avert deprivation and remove tribulation  
To gain benediction, travel with Madanī Qāfilah*

**صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد**

Dear Islamic brothers! Near the end of my speech, I would mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah **صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم** has said, 'One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.' (*Mishkāṭ-ul-Maṣābīḥ*, vol. 1, pp. 55, Ḥadīṣ 175)

**صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد**

## 14 Madanī pearls about clothing

Here are three sayings of the Beloved Prophet ﷺ:

1. The veil between the eyes of the jinn and the Satr of people is to recite **بِسْمِ اللَّهِ** when anyone is about to take off his clothes.’ (*Al-Mu’jam-ul-Awsaṭ*, vol. 2, pp. 59, Ḥadīṣ 2504)

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ** has stated, ‘As a wall or a curtain serves as a barrier to the sight of people, this Ḍikr of Allah **عَزَّوَجَلَّ** will serve as a barrier to the sight of jinns, preventing them from seeing private parts.

(*Mirāt-ul-Manājīḥ*, vol. 1, pp. 268)

2. One who wears clothing and then recites:

**الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ<sup>1</sup>**

His previous and future sins will be forgiven.

(*Shu’ab-ul-Īmān*, vol. 5, pp. 181, Ḥadīṣ 6285)

3. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah **عَزَّوَجَلَّ** will make him wear

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<sup>1</sup> Translation: All praise is for Allah (**عَزَّوَجَلَّ**) who gave me this garment to wear and granted it to me without my strength and power.

the attire of Karāmah [heavenly dress].’ (*Sunan Abī Dāwūd*, vol. 4, pp. 326, *Hadīṣ* 4778)

4. The sacred attire of the Beloved Prophet ﷺ was usually of white cloth.

(*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 36)

5. Clothing must be obtained by Ḥalāl earnings. No Ṣalāḥ, whether Farḍ or Nafl, is accepted if offered in the clothing obtained by Ḥarām earnings.

(*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 41)

6. It is narrated, ‘One who ties his turban whilst sitting, or wears his trousers whilst standing, Allah عزوجل will inflict on him such a disease that has no treatment.’

(*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 39)

7. Start wearing clothes from the right side. For example, when putting on a Kurtā (a long loose full-sleeved shirt), put your right arm into the right sleeve first and then your left arm into the left sleeve. (*Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās*, pp. 43)

8. In the same way, when putting on the pyjamas, put your right foot into the right leg first and then the left foot into the left leg. When taking clothes off, do the opposite, i.e. start from the left side.



9. It is stated on page 409 of the 3<sup>rd</sup> volume of the 1197-page book *Baĥār-e-Sharī'at*, published by Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami: It is a Sunnah that the length of the Kurtā be up to half of the shin, and that of the sleeve be up to the fingertips at the most, with its width one hand-span. (*Rad-dul-Muĥtār*, vol. 9, pp. 579)
10. It is a Sunnah for males to keep the bottom of their trousers/ Taĥband above the ankles. (*Mirāt-ul-Manājīh*, vol. 6, pp. 94)
11. Men should wear only masculine clothing and women should wear only feminine clothing. Take the same care when dressing small children.
12. It is stated on page 481 of the first volume of the 1250-page book *Baĥār-e-Sharī'at*, published by Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami: It is Fard for males to cover the part of their body from below the navel up to a little below the knees. The navel is not included in Satr but knees are included.

(*Durr-e-Mukhtār*, *Rad-dul-Muĥtār*, vol. 2, pp. 93)

These days, many people wear trousers below the navel in such a way that some part below the navel is exposed. In this state, if the Kurtā etc. covers that area such that the colour of the skin is not visible, then it is fine, otherwise it is Ḥarām. If one-fourth of this part remained exposed in Ṣalāh, then the Ṣalāh would not be valid. (*Baĥār-e-Sharī'at*)

(One who has put on the Iḥrām of Hajj or ‘Umrah should particularly take great care.)

13. Nowadays, many people roam around wearing shorts, exposing their knees and thighs. This is Ḥarām. Looking towards the exposed knees and thighs of such people is also Ḥarām. Seaside, playgrounds and gyms are the common sights of these scenes. Therefore, one must take great care if he has to visit such places.
14. Wearing clothes showing arrogance is forbidden. Whether one has become arrogant or not can be determined by pondering over one’s state [i.e. mentality and manner]. If one has the same state after wearing the clothes he had before wearing, it indicates he has not become arrogant. If the previous state does not exist anymore, this shows he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very bad trait.

*(Baḥār-e-Sharī‘at, vol. 3, pp. 409; Rad-dul-Muḥtār, vol. 9, pp. 579)*

*(163 Madanī Phūl, pp. 20)*

## Madanī appearance

The Madanī appearance includes growing a beard, wearing hair in a Sunnah-conforming style, putting on a light green-coloured turban, wearing a white Kurtā up to the half of the shin in length complying to Sunnah with sleeves a hand-span wide, placing a Miswāk prominently in the front pocket near the heart, and

keeping the trousers above the ankles. (If there is also a white shawl over the head and a brown one to observe veil within veil, it will be absolutely brilliant!)

## Du'ā of 'Attar

O Allah **عَزَّوَجَلَّ**! Bless me and all those Islamic brothers who adopt the Madanī appearance, with martyrdom under the shade of the Green Dome, burial in Jannat-ul-Baqī', and closeness to Your Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus. O Allah **عَزَّوَجَلَّ**! Forgive the entire Ummah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Un kā dīwānaḥ 'Imāmaḥ aur zulf-o-rīsh mayn  
Lag rahā ḥay Madanī ḥulyay mayn kitnā shāndār*

**Translation:** His devotee who has worn a turban and grown Sunnah-conforming hair along with a beard looks very elegant in the Madanī appearance.

In order to learn Sunnahs, read the two publications of Maktaba-tul-Madīnaḥ, '*Baḥār-e-Sharī'at*' (part 16)', consisting of 312 pages, and '*Sunnatayn aur Ādāb*', consisting of 120 pages. An excellent way of acquiring knowledge about Sunnah is to travel with the Madanī Qāfilāḥs of Dawat-e-Islami in the company of the devotees of Prophet.

*Sīkhñay sunnatayn Qāfilay mayn chalo*  
*Lūñay raḥmatayn Qāfilay mayn chalo*  
*Ĥaun gī ḥal mushkilayn Qāfilay mayn chalo*  
*Pāo gey barakatayn Qāfilay mayn chalo*

*To learn Sunnaḥs, travel with the Qāfilaḥ*  
*To attain mercies, travel with the Qāfilaḥ*  
*Your difficulties will be solved, travel with the Qāfilaḥ*  
*You will receive great blessings, travel with the Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



## Intentions of delivering a speech

- ❖ I will make the listeners recite Salām and Ṣalāt-‘Alan-Nabī including ‘Ḥamd and Ṣalāt’ which are recited in the Madanī environment.
- ❖ Describing the excellence of Ṣalāt-‘Alan-Nabī, I will say ‘صَلُّوا عَلَى الْحَبِيبِ!’. In this way, not only will I recite Ṣalāt-‘Alan-Nabī but will also be making the listeners to recite it.
- ❖ I will deliver the speech by reading from the book of a Sunnī scholar.

- ❖ I will act upon the commandment of the Holy Quran stated in verse 125 of Sūrah An-Nahl, part 14:

أُذْهِبْ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

*(Call towards the path of your Rab with sound planning and good advice.)<sup>1</sup>*

I will follow the Ḥadīṣ of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ described in *Ṣaḥīḥ Bukhārī* (Ḥadīṣ 3461), ‘بَلِّغُوا عَنِّي وَلَوْ آيَةً’ i.e., convey from me even if it is a single verse’.

- ❖ I will call people towards righteousness and forbid them from evil deeds.
- ❖ Whilst reciting poetry or saying Arabic or English words or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid saying such words etc., with the intention of impressing listeners with my knowledge.
- ❖ I will encourage listeners to travel with Madanī Qāfilāḥs, to act upon the Madanī In’āmāt and to participate in the ‘area visit for call towards righteousness’.

*(Secret of Earning More Reward, pp. 40)*

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<sup>1</sup> Kanz-ul-Īmān (Translation of Quran)

## Intentions for listening to speech

(The viewers of Madanī Channel can also make as many of the following intentions as possible.)

- ❖ I will attentively listen to the speech with my eyes lowered.
- ❖ Instead of sitting whilst leaning against a wall etc., I will sit with my legs tucked under me [like the Qa'daḥ position in Salah] as far as possible with the intention of honouring religious knowledge.
- ❖ If necessary, I will make room for others by moving up and moving slightly away.
- ❖ If someone pushes me, I will remain patient and avoid staring, bawling him out, and arguing with him.
- ❖ When I hear **صَلُّوا عَلَى الْحَبِيبِ** اَذْكُرُوا اللَّهَ, اَذْكُرُوا اللَّهَ etc., I will reply loudly with the intention of gaining reward and pleasing the uttering person.
- ❖ After the speech, I will myself meet other people, making Salām, shaking hands, and making individual efforts.

*(Secret of Earning More Reward, pp. 42)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

العمل بالوحي والعلانية والشفقة والسخاء على سبيل التواضع التي لا يفتقر قائلها إلى من الملتزم بالوحي بنور الله الرحمن الرحيم

## CURE FOR DEPRIVATION AND FEAR

Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin **Muhammad Ghazālī** رحمه الله عليه has stated: One should recite Sūrah Al-Ikhlās and Sūrah Quraysh after he has eaten the meal.

(Ihyā-ul-'Ulūm, vol. 2, pp. 8)

Commenting on it, 'Allāmah Sayyid **Murtadā Zabīdī** رحمه الله عليه has stated: Reciting Sūrah Al-Ikhlās after the meal brings blessings and removes deprivation, whereas reciting Sūrah Quraysh protects against fear and hunger.

(Derived from: Ithāf-us-Sādat-il-Muttaqin, vol. 5, pp. 599)



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